

A N
EXPLANATION
Of the several *ARABICK* TERMS
Us'd in the *SIEGE* of
DAMASCUS
WRITTEN BY

Mr. HUGHES.

With a short Account of the Historical
SIEGE, and the Life of *MAHOMET*,
as far as is Necessary to the better Un-
derstanding the *PLAY*. Likewise a
History of the Ancient and present State
of the City of *Damascus*.

L O N D O N :

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EXPLANATION

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Us'd in the SIEGE of

D A M A S C U S.



HIS Undertaking never had been thought of if the Author had surviv'd the Publication of his Play, being he design'd, if his ill State of Health would have permitted him, to have done something of the same kind. This I was assur'd of from his own Mouth, a Month before his incomparable Play was Acted. My Friendship to his Memory inclines me to this Work, for the better Illustration of his Play to its

Female Readers, whose small Knowledge in the *Arabick*, may take several Terms us'd in the Play (which are indeed Beauties) for Faults. The first Night of the Play, I sat (in the middle Box of the Gallery) by a Lady of seeming good Sense, who burst into an extravagant fit of Laughter at the word *Musleman*, us'd in the Play, but when I explain'd the meaning of it to her she seem'd to be very well satisfy'd. It may be expected that I should say something of our Author and his Play; as for the Latter, there are so few Faults, if any, that they appear like Patches on a handsome Woman's Face, they only add to her natural Beauty: As to the Author, you shall take a very great Man's Opinion of him, for mine, and for every one that had the good Fortune to know him.

“ All Men who have a Taste of good Arts,
 “ will lament the loss of this Gentleman, for
 “ his admirable Performance; and his Acquaintance will not take it ill, that something is said of him by one who knew him
 “ very intimately, and had a great respect for
 “ his Merit and Virtue. I cannot in the first
 “ Place, but felicitate a Death, on the same
 “ Evening, in which he had receiv'd, and
 “ merited the Applause of his Country, for
 “ a great and good Action: His work is full
 “ of such Sentiments, as only can give Comfort on the last Hour; and I am told, he
 “ shew'd a Pleasure in hearing the Labour
 “ which

“ which he so Honestly and Virtuouſly in-
 “ tended, had met with a ſuitable Succeſs:
 “ And happy was the Man, who, while he
 “ felt himſelf in the loweſt degree of Humane
 “ Condition, cou’d at the ſame Time, give
 “ himſelf the Satisfaction that he was in-
 “ ſpiring great and good Thoughts in a
 “ whole People. He lay like his own Hero,
 “ with the Arrow in his Side, but would not
 “ pull it to let out Life, ’till he had per-
 “ form’d his courſe of Virtue. His whole
 “ Life indeed, was the ſtate of his dying He-
 “ ro; he had in a great Meaſure, the Dart of
 “ Mortality ever feſtring in the Body from his
 “ Birth, the *Entrance* into Pain, to Death,
 “ the *Exit* from it. Mr *Hughes*, cou’d hard-
 “ ly ever be ſaid to have enjoy’d Health, but
 “ was in the very beſt of his Days, a *Valetu-*
 “ *dinarian*: If thoſe who are ſparing of giv-
 “ ing Praise to any Virtue, without Exte-
 “ nuation of it, ſhou’d ſay, that his Youth
 “ was chaſtis’d into the Severity, and pre-
 “ ſerv’d in the Innocence for which he was
 “ conſpicuous, from the infirmity of his Con-
 “ ſtitution, they will be under new Difficul-
 “ ty, when they hear that he had none of
 “ thoſe Faults, to which ill State of Health
 “ ordinarily ſubjects the reſt of Mankind.
 “ His Incapacity for more frolick Diverſions
 “ never made him Peviſh or Sour, to thoſe
 “ whom he ſaw in ’em; but his Humanity
 “ was ſuch, that he cou’d partake and ſhare
 “ thoſe Pleaſures, he beheld others enjoy,
 without

“ without repining that he himself cou’d not
 “ join in ’em. No, he made a true use of an
 “ ill Constitution, and form’d his Mind to
 “ the living under it, with as much Satisfa-
 “ ction as it cou’d admit of. His intervals of
 “ ease, were employ’d in Drawing, Design-
 “ ing, or else in Musick, or Poetry; for he
 “ had not only a Taste, but an Ability of
 “ Performance to a great Excellence, in those
 “ Arts which entertain the Mind within the
 “ Rules of the severest Morality, and the
 “ strictest Dictates of Religion. He did not
 “ seem to wish for more than he Possess’d, even
 “ as to his Health, but to condemn Sensuality
 “ as a sober Man does Drunkenness; he was
 “ so far from envying, that he pitty’d the
 “ Jollities that were enjoy’d by a more happy
 “ Constitution. He cou’d converse with the
 “ most Sprightly without Peevishness, and
 “ Sickness it self had no other effect upon him
 “ than to make him look upon all violent
 “ Pleasures as Evils he had Escap’d, without
 “ the trouble of Avoiding. The Gentleman
 “ to whose Memory I devote this Paper, may
 “ be the Emmulation of more Persons of dif-
 “ ferent Talents than any one I have ever
 “ known. His Head, Hand or Heart, was
 “ always employ’d in something worthy Imit-
 “ tation; his Pencil, his Bow-string, or his
 “ Pen, each of which he us’d in a Masterly
 “ manner, were always directed to raise and
 “ entertain his own Mind, or that of others,
 “ to a more chearful Prosecution of what was
 “ Noble

“ Noble and Virtuous. Peace be with thy
 “ Remains, thou amiable Spirit ; that is flown
 “ to the Region of Day and Immortality, and
 “ reliev’d from the aching Engine, and pain-
 “ ful Instrument of Anguish and Sorrow, in
 “ which for a long and tedious few Years,
 “ he panted with a lively Hope for his pre-
 “ sent Condition : We shall consign the Trunk
 “ in which he was so long imprison’d, to com-
 “ mon Earth, with all that is due to the Me-
 “ rit of its late Inhabitant.

I think every Friend and Acquaintance of
 the late Mr. *Hughes*, are oblig’d to this Gentle-
 man, for this just Encomium, and it would
 have been Pity to have committed his Body
 to its Mother Earth like common Clay. But
 let us leave him to enjoy those immortal Bless-
 ings he deserv’d.

My Readers must not expect any Encomi-
 um on the Play, being it’s alive to speak for
 its self, (and all Praise wou’d fall short of its
 Deservings,) and it wou’d prove a great diffi-
 culty to discover the Brightest Part of a Dia-
 mond, so we shall proceed to our Task I shall
 first begin with a short Account of the Histo-
 rical Siege, that my Readers may see in what
 manner our Author has Drest it. *Damascus*
 was Besieg’d and taken *Anno Dom. 633 Hera-*
clius being Emperor of the East, *Sabinion* Bi-
 shop of *Rome*, *Clotaire* King of *France* and
Edbald

Edbala King of *England*, *Mahomet* the Impo-
 stor having just settled his new fangl'd Religi-
 on, Dy'd and went to that place he deserved
 for his Invention: His Successor *Abu-beker*
 sent out *Caled* Sir-named the *Sword of God*
 from his implacable and invincible hatred to
 the Christians. This *Caled* accompany'd with
Derer (whom our Author calls *Daran*) over
 ran the best Part of *Syria*, and took most of
 the strong fortify'd City's, as *Sachna*, *Hauran*,
Aracan and *Bosra*, and struck an universal
 Horror and Amaze through all *Syria*: At last
 they set down before *Damascus* the Capital of
Syria, seated in a far extended delightful Plain,
 surrounded with a Ridge of almost inaccessi-
 ble Mountains, 44 Leagues from *Jerusalem*
 to the South, and as many from *Antioch* to the
 North. This City is so Ancient, that it is
 not known, when, or by whom it was first
 Built: But we find it mention'd by *Abraham*
 the Patriarch, in the old Testament, *Gen.* the
 14 chap. and 15th verse, and he divided him-
 self against them, he and his Servants by Night,
 and smote them, and pursued them unto *Hobab*,
 which is on the left Hand of *Damascus*.
 And again in the 15th Chapter and 2d Verse,
And Abraham said, Lord God, what wilt thou
give me, seeing I go Childless, and the Steward
of my House is this ELIEZER of Damascus.
 In the succeeding Ages of the World, this
 City follow'd the Fate of *Syria*, and was
 successively Subject to all the four great Em-
 pires

pires of the World, and equally Famous in every one. But the Conversion of *St. Paul*, which happen'd in, and near, this City, gives the greatest Lustre to it. The Situation is so pleatant and desiring, that the *Turks* say, that *Mahomet* their Prophet taking a view of it from the adjacent Hills, found it so Pleasant and Beautiful, that he wou'd not enter into it; because, he said there was but one Paradise design'd for Man, and he wou'd not take his in this World. The Emperor *Heraclius*, finding the Danger, and fearing to lose *Damascus*, the third City in his Empire, detach'd a strong Army to its Relief; but *Caled* having Notice of it, rais'd the Siege, and went to meet 'em, a bloody Battle enlu'd, but Fortune declared for the *Saracens*, and the *Christians* were utterly Defeated; wing'd with this Success, they flew to the Siege again, where alter various Successes they took the City. *Abu-Obeidah*, (whom our Author calls *Abudab*) was a Man of Humanity, and the People of *Damascus* knowing that from several good Actions of his, found means to treat with him unknown to *Caled* or *Daran*, and gave up the City upon several Articles agreed upon between him and the *Christians*; but in the mean Time, while they were surrendring up the South-Gate, *Caled* had entred the East-Gate by Treachery, given up by one *Josias* a Priest, and *Jonas* a Nobleman of *Damascus* and was murdering the *Christians* of all Sexes,

B. Degrees,

Degrees and Age, till meeting with *Abu-Obeidah*, with the Chief of the City, in a Peaceful manner, in the Market-place of the City, he wou'd have fell upon 'em all and Murder'd 'em, even when they were Prisoners by Agreement, till they could provide for their abandoning the City, with what was allow'd 'em in the Articles. *Caled* was very hardly appeas'd, neither was his Fury to be extinguish'd but by Blood, till *Abu-Obeidah* repeated the Words and Orders of *Abu-beker* their *Caliph*. " Be sure you do not oppress your own
 " People, nor make 'em uneasie, but advise
 " with them in all your Affairs, and take care
 " to do that which is Right and Just, for those
 " that do otherwise shall not prosper. When
 " you meet with your Enemies with their
 " Swords in their Hands, behave your selves
 " with Resolution and Bravery; but when you
 " get the Victory, kill not little Children, nor
 " old People, nor Women; destroy nither Palm-
 " Trees, or Fields of Corn by Fire or other-
 " wise. Cut down no Fruit-Trees, nor do not
 " kill any Cattle, save what is meant for Food
 " to support Nature. When you make any Co-
 " venant or Article, stand to it, and never offer
 " to break your Word, lest the Rod of Venge-
 " ance overtake you." *Caled* being more Calm
 by this reminding Speech unwillingly granted
 to *Abu-Obeidah* the Management of the
 Affair. He granted to the *Christians* seven
 Churches for the use of Religion, for such as
 shou'd

[II]

shou'd think fit to stay in *Damascus*, and pay the usual Tribute to their *Caleph*. The rest that had a Mind to abandon the City, and seek shelter in some other Country, not oppres'd by Enemies to their Faith. He granted several Advantages of Goods and Arms, to protect 'em against the *Arabs*, who infest those Roads. *Thomas* and *Herbis* were Leaders of these unhappy Fugitives, who look'd back with regret to leave their native Fields, and and pleasant Meads, that seem'd to be the very delight of Nature. *Daran* was more troubled that they took away their Goods, than that their Lives were sav'd, prevail'd upon *Caled* to send a Party of *Saracen* Horse, in order to pursue 'em in the Vale of Palms, *Josias* the Traytor Priest, and *Jonas* the Renegado that Betray'd the City to *Caled*, offer'd to Conduct 'em. The Character of *Phocias* is *Jonas*, mention'd in the *Saracen* History, a Nobleman of *Damascus* who was Contracted secretly to a young Lady of Beauty and Fortune, who being deny'd by her Parents to accept of *Jonas* for a Lover, resolv'd to leave the City in Disguise with him: They accordingly put their Design in Execution, but *Jonas* going out first was taken by a Party of *Derar's* Soldiers; his Mistress coming after call'd *Jonas* by his Name, and the *Saracens* commanded him to answer her, in order to the taking of her Prisoner, but instead of that, he answer'd her in *Greek* that the Bird was

taken; she understanding his meaning retir'd
 within the Gate, and Escap'd 'em. *Caled* de-
 manded who he was, and he satisfy'd him in
 every Particular: Why then says *Caled* em-
 brace our Religion, and draw your Sword on
 our Side, and when *Damascus* is taken you
 shall have your Mistress restored to you with
 many Advantages. *Jonas* by Threats and
 Promises consented, forsook his *Saviour*, and
 embrac'd the ridiculous Doctrine of *Mahomet*,
 and fought bravely under *Caled* in many Skir-
 mishes. As soon as the City was taken through
 his means and *Josias* the Priest. He found
 his Mistress in a Nunnery, but was receiv'd
 by her in Scorn for turning *Mahometan*; nei-
 ther would the Remembrance of former Love,
 nor the Extremity which drove him to it,
 once move, but continu'd firm in her Resoluti-
 on, to bid Adieu to all the Enjoyments and De-
 lights of this World. She among the rest aban-
 don'd the City, and was overtaken by *Jonas*,
 he endeavour'd to take her by Force, she
 finding her Stength fail, drew out a con-
 ceal'd Knife and Stab'd her self to the Heart.
Jonas wou'd continually grieve for the loss of
 his Mistress, even to his Death, which was
 not long after given him by an Arrow. If
 the Readers of Mr. *Hughes's* Play find any
 Fault it must be upon this Occasion, being
 that he made his Hero at the first Writing
 forsake the Christian Religion, and the Re-
 sentment of the Lady in the Play, turns upon
 that

that a little too much; for after our Author had alter'd the Character of *Phocyas*, and made him keep his Faith to add to his Beauty, His Weakness crep'd upon him so fast that he thought no more of it, or else we must firmly believe no living Author e're had a better Capacity to give it another Turn.

Caled disguiz'd his *Saracens* in the Habit of *Christian Arabs*, which was the means of compassing their Ends; for the *Christians* not suspecting 'em in that Disguise, suffer'd 'em to come up within Arrow Shot and then too Late, they were known to be *Saracens*. *Thomas* and *Herbis*, seeing the Straits they were drove too, resolv'd to make the best of a bad Market, and sell their Lives as dear as they cou'd, they fought with great Resolution, and made strange Havock among the *Saracens*, but their Leader *Thomas* being slain by an Arrow, their Courage abated, and they were all cut in Peices but one Man, who guided *Caled* to that part where *Herbis* was fighting. The Wife of *Thomas* a Lady of incomparable Beauty, was taken by that Arch-Traytor *Jonas* the Priest, but releas'd her self by the Dishonour intended her by that Villain, by giving up her Life to Redeem her Chastity. *Omar* the *Caleph*, hearing of the Proceedings of *Caled*, sent an order to have him displac'd, and *Abu-Obeidah* to succeed him: *Omar* being the Successor of *Abu-beker*, who dy'd the same Day *Damascus* was taken. *Abu-Obeidah*, as I said before,

before, was a Friend of the *Christians*, and a Person of Humane dealing, therefore he made the People of *Damascus* as easie in their Circumstances as he cou'd, without injuring his Master's Honour or his own. Thus fell the Liberty of that famous City of *Damascus*, renown'd from the most early Age to this our present Times. Now we shall proceed to the main Design of our Undertaking.

" True, they pretend the Gates of Paradise
 " Stand ever open, to receive the Souls
 " Of all that dye in fighting for their Cause.

This was a chief Ingredient that *Mahomet* us'd to inspire Courage in his Soldiers: For he teaches his followers that God having predestinated and determined the Time of every Man's Life, beyond which, no Caution can prolong that Date, and therefore those that fall in Battle Dye no sooner than those that lye at Ease on their * *Sophas* at Home: And farther, they that dy'd fighting for their Faith, obtain'd the Crown of Martyrdom, and the Rewards due to it in Paradise, where he told 'em they shou'd live with God in everlasting Bliss, which was a far greater Advantage than to be posses'd of all the Treasure in the Universe.

* *Sopha*, a Seat upon the Floor, upon which all the People in the East sit for Diversion and State.

--- 'Tis true drawn of a While at
Aiznadin we met and fought the Powers
Sent by your Emperor to raise our Siege.

Aiznadin, or Ajnadin, the second City of
Syria, where Caled met the Army sent by
Heraclius the Emperor of the East, which he
Defeated, and turn'd to the Siege of Damaf-
cus.

--- Not wrongs to avenge, but to establiſh Right
Our Swords were drawn: For ſuch is Heav'n's
Command Immutable.

Mahomet, when his falſe Doctrine began to
be of Age, was often teaz'd and perplex'd
with many Questions and Objections, Diſ-
putes and Turmoils concerning his Doctrine,
and being after gravel'd and nonplus'd for
want of proper Answers; he, from that Time
reſolv'd to be plagu'd with 'em no more, and
therefore commands all his Followers to deſiſt
from asking any manner of Questions, con-
cerning His Doctrine on pain of Death. more-
over tells his Adherents, that his Faith was to
be propogated for the future by the Sword,
and to kill all Unbelievers that fought againſt
'em, and even when in their Power to Mur-
der 'em, unleſs they immediately embrac'd
their Faith or pay'd 'em Tribute.

--- What

---What cou'd your Prophet grant, a hireling Slave?

---- Not even the Mules and Camels

---- Which he drove

-- Were his to give.

Mahomet when about twenty Years old, was Slave to *Abu-taleb* a Nobleman of *Mecca*, the place of *Mahomet's* Birth, who often employ'd him in conducting his Camels from City to City with Merchandize.

----- And yet the bold Impostor,
Has canton'd out the Kingdoms of the Earth,
In frantick Fits of visionary Power,
To sooth his Pride, and Bribe his fellow Madmen.

Mahomet was frequently troubled with the falling Sickness, and when he came out of his Fits he would declare his Visions to the People, and make 'em believe that God then revealed to him the Contents of his *Alcoran* their new Religion, and many of his Countrey Men took him right, that he was certainly Mad, which was even so, tho' a politick Madnes.

---- Have you forgot?
Not twice seven Years are past, since even the Prophet,
Bold as he was, and boasting Aid Divine,
Was by the Tribe of *Corash* forc'd to fly,
Poorly to fly, to save his wretched Life
From *Mecca* to *Medina*.

Mahomet

Mahomet understanding the *Caravan* of *Mecca* was upon the Road, he with a Party of thirty Horse way-laid 'em, but being discovered, and the Guard of the *Caravan* preparing for the Engagement, he was forc'd to fly, with his Enemy at his Tale, till he shelter'd himself in (*) *Medina*.

Behold once more the Sword of Heaven
(is drawn.

Caled was called by the *Arabians*, the Sword of God.

When all at once as at a Signal given
We heard the Teckbir.

Teckbir, a Verb active, of the second Conjugation from *Kabbara*, which signifies *Allah Acbar*, God is most mighty, and is always us'd by the *Arabs* in the first Charge to encourage one another.

The Angel of Destruction was abroad.

The *Mahometans* believe, if they lose a Battle and their Men slain, the Angel of Destruction is sent from Heaven with a thousand Swords to fight against 'em, for some

(*) The City where Mahomet was bury'd.

Crime they have committed against the Religion they profess.

The Archers of the Tribe of Thoal fled.

These were a Tribe of *Arabs* that were swift a-foot, and fam'd for their Skill at the Bow for many Ages.

*Thou saw'st how in the Vail of Honan once
Our Troops as now fled defeated, confus'd,
Even to the Gates of Mecca's (†) holy City;
Till Mahomet himself there stop'd their
(Entrance,
A Javelin in his Hand, and turn'd 'em back
Upon the Foe : They fought again and conquer'd.*

Mahomet sent out a Party of Horse to intercept another Party of the Enemy that was crossing the Country. The Enemy proving too hard for 'em, pursu'd 'em in the Sight of *Mecca* ; *Mahomet* guessing the Matter, aided 'em with another Squadron, fought 'em, beat 'em, and took many of 'em Prisoners.

Health to the Race of Ismael !

The *Turks* reckon themselves to descend from *Ismael* the Son of *Abraham* ; and *Ma-*

(†) *Mecca* called Holy from the Birth Place of *Mahomet*.
bomet's

Mohomet's new Doctrine is the same as Ismael taught their Fore-fathers.

*Whose Ghosts have all this Night, passing
(the Zorat,
Call'd from that Bridge of Death, on thee
(to follow,*

The *Mahometans* call *Zorat* the Bridge that leads to Paradise.

Leader of Armies hear him!

Leader of Armies is the Beginning of the Title wrote in their Letter to their Generals and Great Men.

*Deny'd my Body! Curses on his Head.
Was not the Founder of our Law a Robber?
Why, 'twas for that I left my Country's Gods
Menaph and Uzza. Better still be Pagan,
than starve with a new Faith.*

ALLAT-MENAH, and *AL-UZZA*, Female Deities, formerly worshipp'd by the *Arabians*, and counted by 'em to be Daughters of God: But *Mahomet* abolish'd all those Idols, and made it a heinous Crime for any one to think God had any Sons or Daughters. By which Doctrine he struck at the Trinity. Among the Christians, as well as the Idolatrous Practice of the *Arabs*. I don't

know but this may please some of our modern Cavalists, who do their Endeavour to turn all Religion into a Jest.

—The Light Divine, whose Beams
Pierced thro' the Gloom of Hera's sacred
(Cave,
And there illumin'd the great Mahomet,
Arabias Morning Star, now shines on thee,
Arise, Salute with Joy the Guest from
(Heaven'

Mabomet liv'd a vile profligate Life for many Years, and taking into his Head this new Doctrine, in the 35th Year of his Age, retir'd to a Cave near *Mecca*, call'd *Hira*, or *Hera*; and there continued two whole Years with all the Mortification of a long-bearded Hermit, that he might come out a new Man, and in a better Posture to deceive his Followers: He was wont to go home every Night to his Wife *Cadigba*, and tell her many monstrous Stories of strange Voices, and of his Conferences with the Angel *Gabriel*; so with the help of a Fugitive Monk, they made his Wife believe he was certainly a Prophet inspir'd from Heaven, and brought her over the first to his Opinion.

*And here this Sabre
Bless'd in the Field by Mahomet himself;
As*

*As Chaibar's prosperous Fight shall aid thy
(Arm.*

Chaibar, a City within twelve Miles of Mecca, which in Mahomet's Life belong'd to a Tribe of Jewish Arabs, whom he vanquish'd and drove out of their Territories into Syria.

" Hear all ! prepare ye now for boldest Deeds

" And know the Prophet will reward your

(" Valour :

" Think that ye all to certain triumph move,

" Who falls in Fight, yet meets the Prize

(" above.

" There, in the Gardens of eternal Spring,

" While Birds of Paradise arround you sing,

" Each with his blooming Beauty by his Side,

" Shall drink rich Wines that in full Rivers

(" glide,

" Breath fragrant Gales o're Fields of Spice

(" that blow,

" And gather Fruits immortal as they grow.

" Extatick Blis shall your whole Powers

(" employ,

" And every Sense be lost in every Joy.

These Lines beautifully express Mahomet's Reward in Paradise. He, finding his Doctrine did not do much Good upon the Arabians, took another Way to bring them over

to his Designs, he consulted their Desires, and knowing by the Heat of the Country they were given to be very amorous, he form'd his *Paradise* accordingly. Even in his *Alcoran* Chapter the 56th call'd the Chapter of Judgment which runs in this manner.

' The true Believers shall repose upon Beds of
 ' Flowers, adorn'd with Gold and Precious
 ' Stones, they shall look upon each other,
 ' young Boys shall go before 'em with Vessels,
 ' Cups, and Goblets full of Delicious Drink,
 ' that shall not offend the Head, neither intox-
 ' icate 'em : They shall have all the Fruits that
 ' they can cover, and such Viands as they shall
 ' desire : They shall have Women with Black
 ' Eyes, and who shall be white as polish'd
 ' Pearls ; for Recompence of their good Works
 ' they shall not hear an evil Word spoken, they
 ' shall not sin, and shall hear perpetually the
 ' Voice of them that bless them. They that
 ' shall hold the Book of their Actions in their
 ' right hand, shall be near to an Apple Tree,
 ' fresh and without Thorns, and near the Tree
 ' of † *Muse*, under a pleasant Shadow, by
 ' flowing Water, with Store of Fruits of all
 ' Seasons. They shall use them with Free-
 ' dom, lying on Delicious Beds. We have
 ' created the Daughters of *Paradise* Virgins,
 ' affectionate to their Husbands. When a
 ' righteous Man dieth he shall find Rest, and

(†) *Muse is a Tree in Egypt with large overshadowing leaves.*

all manner of Contentment in the Delights
of Paradise.

*See too where our own Pharphar winds his
(Stream
Thro' the long Vale, as if to follow us
And kindly offers his cool wholesome
(Draughts
To ease us in our March.*

This River of *Pharpher*, or *Pharphar*, our Author mentions is now lost to all Geographers. Tho' we find it mention'd in the 2d Book of *Kings*, chap. 5. verse 12. *Are not Abans and Pharphar Rivers of Damascus better than all the Waters of Israel? May I not wash in them and be clean? As there is no Memorial of it, we must conclude it to be a Branch of the River of Barrady.*

*Hear'st thou this Mahomet! blaspheming
(Mouth!
For this thou soon shalt chew the bitter
(Fruit
Of Zacon's Tree, the Food of Fiends below.*

The Fruit of the Tree *Zacon* which shall feel in their Bellies like burning Pitch was what Mahomet threatens his Followers, (and Christians too) that swerve from the Rules and Doctrine he has laid down for 'em, with other Torments consisting of such as wou'd
appear

appear to them the most afflicting and grievous to be born, as they shall drink nothing but boyling stinking Water, or breath any thing but exceeding hot Winds, (Things most terrible in *Arabia*,) that they should dwell for ever in continual Fire excessively burning, and be surrounded with a black, hot, and Salt Smoak, as with a Coverlid, and eat nothing but Briars and Thorns and the Pitchy Fruit *Zacon*.

— O Mussulmen, *look here, behold,*
“ Where like a broken Spear your Arm of
(“ War
“ Is thrown to Earth. . .

Mussulmen signifies as much as true Believers.

Now hear you Servants of the Prophet hear,
A greater Death than this demands your
(Tears
For know your Lord the Caliph is no more.

Caliph in *Arabick* signifies Successor.

Good Abubeker has breath'd out his Spirit
To him that gave it.

Abubeker was Kinsman to *Mahomet* and his Successor.

C O N-

Constantinople is my last retreat.

The Emperor *Heraclius* when he heard of the Surrender of *Damascus*, and the Peoples intending for *Antioch* his then Residence, sent a special Messenger to the Fugitives to bend their course towards *Constantinople*, fearing the People of *Antioch* might be allarm'd at the Description of the formidable Power and Terror of the *Arabians* and their Exploits. Since we have run through the Play I don't think it amiss to conclude, with a short Description of the present State of *Damascus*.

Damascus has 8 Gates, viz. East Gate, South Gate, West Gate, *Saphies* Gate, North Gate, Gate of *Paradise*, and St. *Thomas's* Gate so call'd from the Ruins of a Church with the Name of that Apostle. The compass of the City is about a League and Half, but the Suburbs is as big again as the City. The Town Walls are double, well built and Strong, with handsome strong Towers.

Ther's many Things in this famous City worth Notice, 1st is *Bizestin*, extreemly Beautiful, with three Gates; 2d the Castle built of Stones of a Diamond cut, with a Court of Guard, with a vast Quantity of Arms and Ammunition, put in good Order upon the Walls, with several Pieces of Ordnance, each 16 Spans long; 3d The Mint where the Jews work. 4th The House of the *Tefterder*, in
D. which

which is a little Marble Mosque of curious Architecture; ther's many fine Rooms, and against each Window there's a pleasant Fountain of fine clear Water, convey'd thither by Pipes from the adjacent River. 5th Near this Place is a neat Church built by *Heraclius*, in Honour of *Zacharia* the Father of *John* the *Baptist*, who they say was there Bury'd. 6th The next Place is the Fountain where *St. Paul* recover'd his Sight, and was Baptiz'd by *Ananias*. 7th Near it is the House of *Judas*, with whom *St. Paul* Sojourn'd when he was instructed by *Ananias* in the *Christian* Religion, where they likewise show you the Chamber where *St. Paul* Fasted and Pray'd 3 Days and 3 Nights being Blind. 8th *Ananias's* House is the next, where they show you the Chamber where *Ananias* Lodg'd, when God commanded him to go to *Paul*. It was some Ages ago a Church well pav'd, and ceil'd with Mosaick work as some remains plainly shew, with *Ananias's* Tomb that the *Turks* reverence very much. 9th The East Gate call'd *St. Paul's* Gate, where begins the Street call'd *Streight*, mention'd in the *Acts*. Near this Gate is the Place where *St. Paul* was let down the Walls in a Basket, to avoid the Hands of the persecuting *Jews*. 10th Near this Place is the Burying Place of the *Christians*, and by it that of the *Jews*, for every Religion has its several Burying Place in the Fields. 11th Over against the West Gate is the

the Sepulchre of St. *George* the Porter, who was Beheaded, upon pretence that he was a *Christian*, and had sav'd St. *Paul* from their Persecution. The *Christians* of the Country reckon him a Saint, having commonly a Lamp burning at his Tomb. 12th The green Mosque so call'd, being the Steeple is fac'd and cover'd with Green glaz'd Bricks. 13th The Castle is a fine large Square well built Fabrick of free Stone, Table cut, the Walls are very high, upon which is a very large stone Chain hung up, and some Cannon planted at the Gate to defend the Entrance.

(14) Two Mosques which contains several of the Sepulchres of the Kings of *Damascus*, but formerly Christian Churches. No Christian is suffer'd to look into one of 'em, but the other has a Prospect into it through several Gates of fine polish'd Steel. It is compleatly round, and cover'd with a fine Dome of Free-Stone: In the midst of the largest Isle may be seen two fine Tombs, the one of a King that forsook the Christian Religion, and after persecuted 'em his Name was *Daer*. (15) The great Mosque whose Doors are Brasses, four Fathom high, and finely wrought with odd out of the way Figures. It has one Steeple, the *Turks* call the *Messiah's* Steeple, believing that our *Saviour* will return into the World by that Steeple. (16) The Church of St *Thomas* is only

the Ruins of a Christian Church call'd after that Saint.

(17) Another Mosque, Where they say the Body of *St. Simion Stylites* is interr'd, The *Turks* have a great veneration for this Tomb, and say no Muesim (or Cryer) can call to Prayers there, being his Voice will fail him if he attempts it. (18) The Spittal of Lepers, which the People say was built by *Naaman* the Syrian, Lieutenant of the King of *Damascus*, for *Gehazi*, the Servant of *Elisba*. Mention'd in the 2. Book of *Kings*. There are three Rivers that run thro' the City of *Damascus*, and meet at the End of the Town where there is many Lovely Fountains, within half a League of the City. In an hollow Rock they show you the Cave where the Seven Sleepers hid themselves when persecuted by *Darius*, to renounce their Christian Faith, and were said to have Slept till the time of *Theodosius* the Younger; And near the same place, is the Rock where *Elias* the Prophet dwelt when fed by the Ravens, as also the Place where the forty Martyrs were Bury'd that were put to Death by the *Basha* of *Damascus*. About 3 Leagues farther they say *Cain* Sacrific'd, and after Slew his Brother *Abel*. *Damascus* is call'd by the *Turks*, *Cham* and is equal in Revenues to any City of the Sultan's Dominions.

F I N I S.

